



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 4 No. 1 May 2020

EXISTENCE OF PASRAMAN GURUKULA BANGLI AS A HINDU EDUCATIONAL INSTITUTION

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Received: March 27, 2020	Accepted: May 12, 2020	Published: May 30, 2020
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Abstract

This study is aimed at examining the factors of the existence of Pasraman Gurukula Bangli as a Hindu educational institution. This study used descriptive qualitative method. Data was obtained through observation, in-depth interviews and documentation. In analyzing the data, the theory of existentialism was used. The results shows that there are four factors that make Pasraman Gurukula Bangli still exists as a Hindu educational institution. Those factors are philosophical factors which are the basis of pasraman activities; sociological factors which include harmonious relations between pasraman elements and the surrounding environment, legality factors that are intended to carry out formal education and motivational factors that surround all pasraman's stakeholders.

Keywords: Existence of Pasraman Gurukula; Hindu Educational Institution

I. INTRODUCTION

The government manages a national education system that is stipulated in Act of the Republic of Indonesia Number 20 of 2003 on national education system. Education has an very important role in improving the quality of human resources. One of them is the existence of educational institutions, such

as schools and universities. Fundamentally, they are used to provide the knowledge, skills and abilities needed by students in the future. To meet these objectives, it is necessary to improve the quality of services in teaching and learning process. Besides education is an absolute necessity that must be fulfilled throughout life (Ahmadi, 2001:68).

One of educational institutions that has an important role nowadays, especially in shaping the character of the students is *pasraman*. Tim Penyusun (2005:11) stated that *pasraman* is a special Hindu educational institution that is used as an alternative to Hindu religious education. As a form of Hindu religious education, *pasraman* has received legality in organizing Hindu religious education in accordance with the Regulation of the Minister of Religion Number 56 of 2014 on Hindu religious education. Furthermore, in Government Regulation Number 55 of 2007 on religious education, it states that religious education is an education that provides knowledge, shapes attitudes, personalities and skills of students to practice what they learn through subjects or lectures and other types of education. Therefore, education system of *pasraman* focuses on building perfect human beings physically, emotionally, mentally or even spiritually to do good deeds or works based on the values of Hindu religious education. So, the inculcation of Hindu religious education values in Hindu educational institution like *pasraman* is more oriented to the formation of moral values and characters without ignoring the elements of intellectual intelligence of the students.

In Bali, there is a *pasraman* that can still maintain its existence amid the onslaught of other formal educational institutions, named *Pasraman Gurukula*, Bangli. This *pasraman* is able to combine the national education system with the *pasraman* education system. In the midst of the limited human resources in the field of Hindu religious education and the lack of the assistance from the government, both central and regional, this educational institution can still exist until now. There are some levels of education under the auspices of *Pasraman Gurukula*, such as *Pra Widyalaya Gurukula* Bangli for playgroup and kindergarten, *Gurukula* Bangli Middle School and *Gurukula* Bangli High School. The existence of *Pasraman Gurukula* can be seen from the number of students who are stable and even increase year by year at each level of education. This is one of the concrete proofs

that *Pasraman Gurukula* Bangli wins the trust of the community as a Hindu educational institution. This *pasraman* has also got many academic and non-academic achievements and educates the children so that they have good character. Based on those facts, this study has a role to uncover the factors that cause *Pasraman Gurukula* Bangli still exist as a Hindu educational institution. In addition, this study also seeks to examine the existence of this *pasraman* in Bangli regency.

Pasraman Gurukula as a Hindu educational institution was originally established as a school intended for underprivileged children and for those who faced some difficulties in getting an education. As a Hindu educational institution, it focuses not only on inculcating the Hindu educational values to the children, but also being more oriented towards the formation of moral values and characters building without ignoring intellectual intelligence and other skills for the students. These points aim at producing high quality graduates who have good moral qualities and are able to be responsive to various problems in society. In the beginning of the implementation, *Pasraman Gurukula* was fully supported in many aspects by the local government, including budget, teachers and administrative staff. However, after a leadership transition in local government, the existence of *Pasraman Gurukula* was constrained by the lack of teachers, staff and budget. It means that there were problems to run the operational plan and fulfill the students' needs while staying in the Gurukula dormitory. Because of this phenomenon, it would not be a surprise that Hindu generations continued their study to non-Hindu educational institution. After having ups and downs in managing education as a Hindu educational institution, *Pasraman Gurukula* does not want to stay still, surrender and lag behind other educational institutions, both quantitatively and qualitatively. In the end, the existence of *Pasraman Gurukula* as a Hindu educational institution is important to graduates who have knowledge, attitudes and skills that are characterized by Balinese culture and Hinduism.

II. METHODS

The method used in this study is a qualitative approach. It aims to develop a detailed view of the meaning of a phenomenon or concept (Emzir, 2008:31). This study took place in *Pasraman Gurukula* Bangli under the *Pasraman Gurukula* Bangli Foundation that is located at the northernmost of Bangli, precisely in Kubu Village, Bangli District, Bangli Regency, Bali Province. It was chosen because *Pasraman Gurukula* Bangli is the only Hindu educational institution in Bali and the only institution in Indonesia that combines the modern education system with the *pasraman* education model. This *pasraman* also implements the Ancient Hindu education model. *Pasraman Gurukula* Bangli can still maintain its existence with complete infrastructures and social structure even though it is located in the regency that has the lowest original income in Bali. Moreover, this *pasraman* is even able to make its students get various achievements in some competitions, both in the academic and non-academic fields. The data of this study were collected through observation, in-depth interviews and document analysis. Based on the study and data analysis method through data reduction, data display and conclusion drawing or verification, the result of this study shows that first of all, the existence of *Pasraman Gurukula* as a Hindu educational institution is caused by some factors including philosophical factors that are the basis of the existence itself, sociological factors, the factor of legality in providing legal education and motivational factors of principal, teachers, staff and also the students.

III. RESULTS AND DISCUSSIONS

3.1 Philosophical Factors of *Pasraman Gurukula* to Maintain Its Existence

Philosophical factors become the foundations of *Pasraman Gurukula* activities. One of those factors that can help this *pasraman* to maintain its existence as a Hindu educational institution is the implementation of religious and noble character education. Education is considered as a conscious and

planned effort to create an effective learning atmosphere so that the students will actively develop their potential to improve religious spirituality, build the students' characters and provide the skills for the students in order to fulfill their needs, society, or even the country (Sanjaya, 2006:2). Furthermore, Sahertian (2000:1) states that education is a conscious effort deliberately designed to achieve the stated goals. Additionally, Purwanto (1998:10) mentions that education is the efforts of adults in their association with children to lead their spiritual and physical development towards maturity. He also states that education is like a "leader" for the children given by the adults in order to develop their physical and spiritual aspect so that they can be useful not only for themselves, but also for the society. According to Act of the Republic of Indonesia Number 20 of 2003 on national education system, education is a conscious effort to create learning process and learning atmosphere so that the students actively develop their potential to have spiritual, religious, self-control, personality, intelligence, noble characters as well as the skills needed by themselves, society, nation and state. Furthermore Hamalik (2004:3) gives an understanding of education as a process in order to influence students to be able to adapt themselves as best they can to their environment. Therefore, it can make them useful for people's lives.

Based on the opinion above, it can be concluded that education is a conscious effort undertaken by people who have the responsibility for a child's growth and development so that later they can grow into adults both physically and spiritually. Therefore the people who are considered as adults in this case can be seen from their balanced physical and spiritual development. They can also draw conclusions from the problems they face and be responsible for the burden of life faced as social creatures in society. Related to the limitations of education stated by some experts above, there seems to be a suitability between *pasraman* as

a place of the implementation of religious education and education of noble character.

By providing education that primarily focuses on religious education, guidance and encouragement in the children of *Pasraman Gurukula*, a better and perfect quality of life will be achieved. In addition, with the philosophy of “*Vasudewa Kutumbakam*” which means “The whole world is one family”, education implemented in *pasraman* can always emphasize to children to make the habit of maintaining togetherness so that there will be a harmonious relationship with others. In addition, the *Gurukula* education system is an ancient Hindu education system in which religious education and character education are highly prioritized in realizing the ability of students in terms of behaving well and nobly. The function of Hindu religious education in *Pasraman Gurukula* is to foster and improve students’ faith (*sradha*) and devotion (*bhakti*) towards *Ida Sang Hyang Widhi Wasa* so that they can be disciplined, independent, resilient and competitive. All these things is necessary to have strong characters and high quality of human beings.

Equal distribution of educational opportunities for underprivileged students is also one of the philosophical factors of *Pasraman Gurukula* to continue its existence as a Hindu educational institution. *Pasraman Gurukula* considers that the equal opportunity to get education is adjusted to the interests of children who wish to continue their education without being discriminated from their origin or even their background. Equity in education is very important because education can produce people who are ready to face any conditions and make them able to compete, even in the midst of various limitations. Equal opportunity to get education, especially for underprivileged students is a factor of *Pasraman Gurukula* to continue to exist as a Hindu educational institution.

Pasraman Gurukula is also a place to develop students’ abilities and attitudes based on Hinduism. The formation of an individual’s attitude is also influenced by the interaction with the surroundings through complex processes. According to Gerungan

(2004:166), outlining the factors that influence the formation of children’s attitudes are derived from internal and external factors. Internal factor of forming attitudes is the selection of the object to be addressed by individuals. It means that not all objects need to be addressed. Objects that should be addressed are objects that are inherent in the individual. Previous individuals have gained information and experience about the object, or the object is something that is needed, desired or liked by the individual, then it can determine the attitude that will appear, positive or negative.

One of the objectives of the learning process in *Pasraman Gurukula* is to provide children with the knowledge and skills they need later. However, besides these two things, the learning process also needs to be based on Hinduism. In the learning process, children in *Pasraman Gurukula* are given the opportunity to gain experience, such as preparing ceremonial facilities, *ngayah*, making offerings and helping to clean the sacred places. It hopes that children in *Pasraman Gurukula* can use their personal experiences to be a source of life experience so that their abilities and skills can later be used in society.

3.2 Sociological Factors of Harmonious Relations with the Community

Sociological factors include harmonious relations between *pasraman* elements and the surrounding environment. As a place for civilizing and developing social attitudes, *Pasraman Gurukula* is a place for the preservation of Balinese art, culture, customs, a place for community development and a place for community empowerment. People who need help with dancing, making ceremonies, and beating Balinese instruments can be obtained at this *pasraman*. In addition, the existence of *Pasraman Gurukula* is needed by the community, especially to assist them in various religious and social development activities.

The process of civilization here is used as an appropriate term because in the process of education, especially in teaching and learning activities, there is a process of

transferring the knowledge and value (a system of knowledge and truth values are given by educators to students) between students and educators. Both of these are the first form of culture, namely ideas. All these ideas will disappear by the times if no one teaches them to millennial generation. Therefore, education is inherent in society and can be used as a mean of meeting human needs in terms of inheritance of traditional traditions and culture to the next generation. Manan (1989:8) says that culture lives forever through one generation to another because basically the meaning of culture is the work of human beings that can develop from time to time. Thus culture is different from the results of human biological elements. In order to assist the process of civilization through education, there must be an institution that has the role to regulate the procession of civilization in social life, especially to the millennial generation who will later be responsible for keeping and maintaining the cultural values that have been created in society.

Pasraman Gurukula as a Hindu educational institution is characterized by Balinese culture. Civilization has been being carried out at *Pasraman Gurukula* to preserve Balinese culture and art, like teaching children in *Pasraman Gurukula* to make ceremony utensils, play Balinese instruments, dance and jump directly into any religious ceremonial activities. The process of civilization through education is done in order to regulate the procession of civilization itself in social life, especially to the children of *Pasraman Gurukula* as millennial generations who will later be responsible for maintaining the values of Balinese arts and culture.

The sense of trust from the students' parents towards *pasraman* can be seen when they entrust their children to *Pasraman Gurukula* with great hopes that their children can be educated, nurtured, guided and directed to the correct path so that later they will have life skills that are not limited to theory and can be applied in social life. This is an important element of the existence of this *pasraman* that has more values in terms of

providing better education to the children. The presence of *Pasraman Gurukula* has also provided an alternative education for the parents who want to send their children to school in which they cannot fully control the social life and education of their children in this era.

Furthermore there is cooperation between *Pasraman Gurukula* and various community organizations. The importance of community involvement is done by building partnerships between education units and the community, or even stakeholders that is aimed at creating a responsive support system in order to collaborate to meet the needs of the community. The cooperation of *Pasraman Gurukula* with the community is a framework, technique, and specific plan or specifically carried out in an integrated manner and synergized with all aspects by involving the community in building partnerships between *pasraman* and the community.

Cooperation is a form of social process in which there are certain activities that are shown to achieve common goals by mutual assistance and mutual understanding of each other's activities (Abdulsyani, 1994:156). Cooperation can be interpreted as an activity carried out jointly from various parties to achieve a common goal. Cooperation means togetherness to achieve a common goal. The cooperative relationship between *Pasraman Gurukula* and the community is an interaction done by the school so that it can be accepted in the midst of the community. It is done in order to get aspirations, sympathy from the community and to seek a good cooperation between schools and the community. It is specifically for supporting the school programs in order to maintain its existence.

3.3 Factors of Legality *Pasraman Gurukula*

The legality factor is intended to hold formal education. Legally, *Pasraman Gurukula* Bangli is a permanently established *pasraman* completed with the Deed of Establishment Number 86 of 2003 that was renewed with Deed of Establishment and the Minister of Law and Human Rights Permit of

2012. In addition, it was completed with the Permit of Foundation Establishment issued by Bali Provincial Social Service Number 466.3/227/ BOBS/ Diskesosof March 7, 2007. The initial purpose of the establishment of *Pasraman Gurukula* is intended for economically disadvantaged children as well as for those who experience obstacles to access to education. *Pasraman Gurukula* Bangli Foundation carries out four activities, such as play group and kindergarten, *Gurukula* Bangli Middle School, *Dharma Widya Kumara* Orphanage and *Gurukula* Bangli High School.

Pasraman Gurukula is a Hindu educational institution which is engaged in free education services for economically disadvantaged children, neglected or even abandoned. Education in *Pasraman Gurukula* emphasizes a simple lifestyle with an intelligent mindset, which is very suitable for dealing with modern consumerism. The philosophy of *Gurukula* is able to overcome the gap between rich and poor communities and also reduce discrimination caused by ethnic, religious, and socioeconomic status.

Since it was inaugurated in 2005 and operationalized in 2006 until the academic year of 2017/2018, *Pasraman Gurukula* Foundation Bangli has four public schools, such as play group, kindergarten, middle school and high school, while students who live in *Pasraman Gurukula* Dormitory are free of education, health, consumption, learning facilities and school uniforms. Because of the supports of various parties, this institution which has only been operating since 2006 has achieved very rapid and delightful progress with a variety of achievements that have been achieved at the district, provincial and national levels.

3.3 Motivation Factors of Human Resources *Pasraman Gurukula*

Motivation factors surround all *pasraman's* stakeholders, such as school principals, teachers, employees, and students. The principal's motivation is developing *Pasraman Gurukula*. The success of education in schools is determined by the success of the

principal in managing educators and staff who are in the school system. The same thing has happened in *Pasraman Gurukula*. The role of the principal who continues to run according to the vision and mission of *Pasraman Gurukula* despite the limited funds in managing *pasraman* as well as orphanages. The professionalism of the principal has an important role in improving the new paradigm of education management and also it must be focused on improving the quality of learning process, the graduates, the qualifications of educational personnel and encouraging students to undertake higher education (Mulyasa, 2007:70). In addition, the role of the principal in *Pasraman Gurukula* in motivating the work of the academic community is seen as an important element so that teachers and staff are motivated to work for the betterment of the institution.

Furthermore, the teachers' work motivation in *Pasraman Gurukula* is also essential to educate students. With that motivation, it will create a conducive learning atmosphere and increase student enthusiasm to accept the learning process. In *Pasraman Gurukula*, teachers do have a passion in teaching which aims to make the students smart, advanced, disciplined, independent, have good character so that they have the provision of education. It can be used to get decent jobs in the future, so as to prosper their family. Besides, the teachers also feel a strong social relationship, discipline and sense of family with the children so that their motivation becomes stronger.

According to Hasibuan (2007:65), motivation is like a driving force that makes the excitement of one's work so that they want to work together, effectively and integrated with all their efforts to achieve satisfaction. In the other words, a teacher who has a desire to teach will stimulate himself to take actions to encourage, direct and maintain his actions in order to achieve a certain goal. Teacher's motivation to teach in *Pasraman Gurukula* is not only influenced by one factor, but can be caused by many factors. It is not for the sake of making much money or the desire to get satisfaction, but it is because of a sense of

strong kinship. In addition, motivation to teach the students in this *pasraman* is based on comfort and it is also because the lack of qualified teachers.

Furthermore there is motivation and enthusiasm for work from the educational staff. Inner motivation from someone about feelings and beliefs to serve the community as administrative staff in *Pasraman Gurukula* is vital because they feel that *Pasraman Gurukula* lacks a lot of administrative staff in which it is one of the important components of this *pasraman*. In this case, the need for educational staff, especially in the field of the administration in running the *pasraman* program is very important. This can be seen from how the educational staff remain enthusiastic and motivated to provide the best for this institution.

Something that can be considered as the most important thing is the students' participation in joining learning process in *Pasraman Gurukula* Bangli. Learning motivation comes internally and externally from the students. The psychical driving force within students raises the desire to learn in *Pasraman Gurukula*. According to Uno (2011:23) learning motivation is an internal and external impetus for students who are learning to conduct behaviors, in general with several indicators or supporting elements. The indicators include the desire to succeed, needs in learning, dreams, appreciation in learning and a conducive learning environment. Therefore, for children of *Pasraman Gurukula*, there are several indicators or elements that cause motivation to learn, such as the desire to succeed in the midst of inadequate economic conditions, needs in learning, dreams, appreciation in learning, a conducive learning environment that are not affected by the outside world or promiscuity. They just want to learn to be independent, experience the life in a dormitory and deepen the Hinduism.

IV. CONCLUSION

Pasraman Gurukula Bangli as a Hindu educational institution uses two curriculums named the 2013 curriculum for formal schools

(according to government regulations) and the *pasraman* curriculum used to develop the traditional Hindu education system. *Pasraman Gurukula* Bangli becomes one of the Hindu educational institutions. As a Hindu educational institution, *pasraman* education is an education system that maintains the harmony of nature and maintains the local wisdom of the Hindu community. There are factors that cause the the existence of *Pasraman Gurukula* Bangli as a Hindu educational institution. They are; 1) philosophical factors include the implementation of religious education and character education based on Hindusmand equal opportunity to obtain education for under privileged students; 2) sociological factors include the place of civilizing and developing social attitudes, the existence of trust from the students' parents towards *pasraman* institution, and the existence of cooperation with various community institutions; 3) the legality factor of *Pasraman Gurukula* Bangli, which was established based on the Deed of Establishment Number 86 of September 29, 2003; 4) motivation factor that shows all human resources in *Pasraman Gurukula* Bangli have the same motivation.

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